X 796 **Sixth [Twenty-fourth] Chapter, which relateth the feast and blood sacrifices made during all the days[1] in the fifth month, which was called Tozcatl.[2]**

In [the month of] Tozcatl, the great feast of Tezcatlipoca was [held]. At that time he was formed and set up. Wherefore died his impersonator, who for one year had lived [as Tezcatlipoca].

And at that time once more was offered [to the people] his [new] impersonator, who would again live for one year.

X 796 727 For many impersonators [thus] lived, whom guardians[3] kept and maintained. Perchance there were ten. These were select captives, chosen when captives were taken. Then was one chosen if he was good to look upon and fair of body. Then such were taken, and the guardians cared for them. But one whom they destined to be a slave, the captor slew.

X 796 727 ● 832 For he who was chosen was of fair countenance, of good understanding and quick, of clean body—slender like a reed; long and thin like a stout cane; well-built; not of overfed body, not corpulent, and neither very small nor exceedingly tall.

X 796 832 For anyone who was formed [thus] defective, who was too tall, to him the women said: "Tall one; head-nodder; handful of stars!" He who was chosen impersonator was without defects.

[He was] like something smoothed, like a tomato, or like a pebble, as if hewn of wood. [He did] not [have] curly hair, [but] straight, long hair; [he had] no scabs, pustules, or boils on the forehead, nor skin growths on the forehead, nor [was he] large-headed, nor with the back of the head prominent; nor of a head shaped like a carrying-net, nor with the sutures of the crown yet soft; not broad-headed, nor with a square head; not bald, nor with

Jnic chiquacen capitulo, ytechpa tlatoa, yn ilhujtl, yuã in nextlaoalli, in muchiosia, yn ipan ic eemjlhujtl ic macujlli metztli, in mitoaia, Tozcatl.

In ipan in tozcatl, vel yuciilhujuh catca in tezcatlipoca: vncan tlacatia, vncan moquetzaia: ipampa ca vncan misquja, yn jxiptla in ceiuhtica onen.

Yoan iquac njman noce vncan mixquetzaia yxiptla, yn oc no ceiuhtica nemix:

ca miequintin in nemja, teixiptlaoan in quinpia, in quinnemjtiaia cacalpixque: aço quẽ matlactli in nemj: y ichoantin y, ca mamalti tlaquixtilti quixtiloia, yn iquac oalxitiloia mamalti, vncan pepenaloia, intla aca ce oqualitoc, in qualli ynacaio: njman onano, quimonpialtiaia in calpixque: auh iece ipan quioalixquetzaia tlacotli, ihoatl quimictia in tlamanj:

ca iehoatl ic pepenalo, in qualli itlachieliz, in mjmatquj, in mjmatinj, in chipaoac ynacaio, cujllotic, acatic, piaztic, iuhqujn otlatl, ipanoca tomjmjltic, amo tlacaçolnacaio, amo tomaoac, amo no tetepiton amo no cenca quauhtic:

ca yiaioca muchioa, yn aquin cenca quauhtic, qujlhuja in cioa: quauhtitin, quauhchachalan, citlalmaololo: yn aquin pepenaloia, in teixiptla, atle yiaioca:

iuhqujn tlachictli, iuhqujn tomatl, iuhqujn telololti, iuhqujn, quaujtl tlaxixintli, amo quacocototztic, quacolochtic, vel tzõmelaoac, tzompiaztic, amo ixquachachaquachtic, amo ixquatotomonquj, amo ixquaxitontic, amo ixquaxiquipiltic, amo quametlapiltic, amo cuexcochujztztic, amo quachitatic, amo quapatztic, amo quapatlachtic, amo quaoacaltic, amo quaxoxomalacquj, amo ixquamamalacachtic, amo ixquatolpopoçactic, amo ixquatolmemetlapiltic, amo

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1. *Cenalhuitl* is usually translated as "one day" or "all day." Garibay ("Relación breve," p. 291) renders it "the first day." Siméon (*op. cit.*), in an extended discussion, advises a meaning of "the first day," or "all the days"; this latter appears to fit the events related in Chapter 24.

2. Of this name, Orozco y Berra (*op. cit.*, Vol. II, p. 37) writes: "Tozcatl, Tepopochcholli. *De todas las interpretaciones, dudo ó la palabra Tozcatl, la cual pronuncio á nuestro entender, es la dada por Gamo, tomada del P. Arenas: 'una copa grande torcida de cuerdas de cuero tomado.'*"

Chavero (*op. cit.*, Vol. III, p. 402) explains that "*La figura del mes quinto es la de una cabeza humana con una cadena debajo, para representar especies sartas de cuero teñido que se ponian al cuello, y con las cuales adornaban también al ídolo de Tezcatlipoca, por lo que el mes quinto se nombró Tozcatl*"; and (p. 157) "*unas cuentecitas teñidas de negro y ensidas del traje del ídolo, la hojuelas en unas sartas bien adornadas al pie de la escalera. Las cuentecitas y zárgatas del templo rodeaban las sartas de una cuerda gruesa compuesta de sartas de cuero teñido y ponian al ídolo unas sartas al cuello y una guirnalda en la cabeza. A esta cuerda por ser de gruesa cuero y diseñada de la sequedad que pretendian evitar con sus plegarias, llamaron tozcatl, el cual nombre se dió por esta circunstancia al mes quinto de que hablamos.*"

Garibay (*op. cit.*, p. 290) also suggests as a translation for the name "*una derrama, una derrama*"—"*cuenco cuero*."

3. Sahagún (Bustamante edition, Vol. II, p. 315) refers to "*los mayor-domos de los principales, que llamaban calpixques de los principales*"; and (Vol. III, p. 122) adds: "*Estos oficiales habian ordenar y mandaban que mandaban a sus oficiales: habia principales, personas essenciales, como son los que llamaron calpixques, que regian a los demas.*"

a bulbous forehead; not of swollen eyelids, nor enlarged ones; not with swollen cheeks; not of disfigured eyes or cheeks, nor with swollen face; not with cleft chin; not with a gross face, nor a downcast one; not flat-nosed nor with wide nostrils, nor with an arched, Roman nose nor a bulbous nose, nor bent nor twisted nor crooked—but his nose should be well-placed, straight; not thick-lipped nor gross- nor big-lipped, nor with bowl-like ones, nor enlarged; neither one who stammered, nor [one who talked] as if his tongue were pierced for a ring; nor one with welts on his tongue; nor one who spoke a barbarous language, or spoke thickly, or lisped, or was dumb; nor buck-toothed, nor large-toothed or fang-toothed, nor of yellowed teeth, nor darkened, nor decayed—but his teeth were like seashells, well arrayed in order; his teeth were not shaped like bowls. Neither had he scarred eyes, nor poor vision,[4] nor squinting eyes, nor scarified; not blinded, nor of small, seedlike eyes, nor angry-eyed, nor sunken, nor hollow, nor cuplike, nor stupid-looking, nor gouged, pierced, or wounded; nor had he a scarred neck, [like one which hath been] choked, nor one with lacerations, nor with double chin, nor with pocks on the neck. Not with protruding or long ears, nor with torpid neck, nor hunch-backed,[5] nor stiff-necked, nor with neck elongated, much elongated, nor twisted, nor kinked; neither with unduly long hands, nor lacking one hand, nor wanting both hands, nor fat-fingered; not emaciated, nor fat, nor big-bellied, nor of prominent, hatchet-shaped navel, nor of wrinkled stomach, nor shrunken stomach; not cringing; not of hatchet-shaped buttocks; nor of flabby buttocks or thighs.

He who was thus, without flaw, who had no [bodily] defects, who had no blemishes, no moles, who had no lacerations or wrinkles on his body, they then looked well that he be taught to blow the flute; that he might pipe and play his flute well; and that with it he hold his flowers and his smoking tube and blow and suck upon it, and smell [the flowers].

Thus he went bearing [his flute], his flowers, and his smoking tube[6] together as he walked through the streets.

And while yet he lived and was cared for in the house of the guardian, before he appeared [before the people], care was taken that he might be prudent

campoponaztic, amo irujujlaztic, amo canujujlaztic, amo ixpopotztic, amo no camachaloacaltic, amo ixmetlapiltic, amo ixpechtic, amo iacapatztic, amo iacacocoiactic, amo iacaxaxacaltic, amo iacacaztic, amo iacachiltoltic, amo iacaujttoltic, amo iacanecujltic, çan vel icac yn ijac, iacapiaztic, amo tenxipaltotomaoac, amo tezipaltotomac, texipaltotomactic, amo iacachiltoltic, amo iacaujttoltic, amo iacanecujltic, çan vel icac yn ijac, iacapiaztic, amo tenxipalcaiultic, amo popoloc, amo tentzitzipi, amo tentzitzipitlatoa, amo tenmjmjcquj, amo tlanpantic, amo tlancujcujtztic, amo coatlane, amo tlancocoztic, amo tlanxoiauhquj, amo tlanpalanquj: iuhqujn teccitli itlan, vel onoc vipantoc, amo tlancaxtic, amo no ixtitiquiltic, amo ixnacatic, amo ixujtzaltic, amo itztztiquiltic, amo ixpopoiontic, amo ixpipiltic, ixpipiciltic, ixcocoçaltic, amo ixcocomoltic, amo ixatlacomoltic, amo ixcacaztic, amo ixtotolontic, amo ixtotomatic, amo itztzatzapitztic, amo itztzatzamoltic, amo ixtacaltic, amo quechtitiquiltic, quechmotzoltic, quetztzitziquiltic, quechnacatic quechxixiquipiltic, amo no nacazpatlactic, amo no nacazvilaztic, amo quechtiltic, amo quechtepotzotic, amo quechacquj, amo quechujiac, amo quechujtlatztic, amo quechnecujltic, amo quechnenetic: amo maviujtlatztic, amo matzicoltic, amo macuecuetzin, amo mapaltotomactic, amo itiujlaxtic, amo cujtlatoltic, amo cujtlapetztic, amo xicquixquj, amo xictopoltic, amo xiccueio, amo ittitzotzoltic, amo cujtlapechtic, amo tzintopoltic, amo tzincuecuexactic, tzintamalcuecuexac.

Jn aquin iuhquj y, atle itlacauhca, atle yixioca, atle ytlaciuhca, atle ytlaciuixco, atle ytech ca etzotzocatl, xitomaciuiztli: njmã cenca necujtlaujlo, inic vel nomachtix, yn tlapitzaz: ynic vel quipitzaz, yujlacapitz: yoan inic vel muchi ipan quiztzitzquiz, yzochiuh, yoan yiciuh, ipan tlapitziaz, tlachichintiaz, tlanecutiaz:

iuhqujn centlalli mantiuh yn jxochiuh, yn jyiciuh, yn iquac vtli quitocaia.

Auh in çan oc nemj, in çan oc oapacalo, yn ichan calpixquj, yn aiamo izneci, cenca vel necujtlaujloia,

4. See Sánchez (*op. cit.*): a number of possible variants are suggested.
5. Tipicamente la representará en piezas cerámicas en a Jaramillo-Arango. Cf. also Molina (*op. cit.*), Spanish-Nahuatl section, *corcobado*.
6. "*Gaita o cañuto de palomeras, cuelen*" (*ibid.*); "*cañuto de humo*" in Sahagún's corresponding Spanish text.

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dishes and food which Montezuma gave them they ate standing up with much reverence and without looking at his face. He was served on Cholula earthenware either red or black. While he was at his meal the men of his guard who were in the rooms near to that of Montezuma, never dreamed of making any noise or speaking aloud. They brought him fruit of all the different kinds that the land produced, but he ate very little of it. From time to time they brought him, in cup-shaped vessels of pure gold, a certain drink made from cacao which they said he took when he was going to visit his wives, and at the time he took no heed of it, but what I did see was that they brought over fifty great jugs of good cacao frothed up, and he drank of that, and the women served this drink to him with great reverence.

Sometimes at meal-times there were present some very ugly humpbacks, very small of stature and their bodies almost broken in half, who are their jesters, and other Indians, who must have been buffoons, who told him witty sayings, and others who sang and danced, for Montezuma was fond of pleasure and song, and to these he ordered to be given what was left of the food and the jugs of cacao. Then the same four women removed the table cloths, and with much ceremony they brought water for his hands. And Montezuma talked with those four old chieftains about things that interested him, and they took leave of him with the great reverence in which they held him, and he remained to repose.

As soon as the Great Montezuma had dined, all the men of the Guard had their meal and as many more of the other house servants, and it seems to me that they brought out over a thousand dishes of the food of which I have spoken, and then over two thousand jugs of cacao all frothed up, as they make it in Mexico, and a limitless quantity of fruit, so that with his women and female